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Religion and all-day schools

Impact of all-day schools on the systems of school and religion

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Abstract:

The following essay has as point of departure the changes which, by the introduction of all-day schooling, are imposed on schools themselves and on parishes. Against the background of the discussion on religious education in all-day environments and the debate on conceptions for the pedagogy of religion, one suspects to find reciprocal transformation processes in both the school system and religion when clerical actors are taken into account on the conceptual level of all-day schooling. Up to the present, there are hardly any investigations on the involvement of clerical actors, the services they render, and the way in which they are integrated into the conception of school programmes. The current essay fulfils this need by presenting the results of an empirical investigation into religious and church-related services rendered in various types of schools with all-day programmes in Germany/North Rhine-Westphalia, taking into account curricular and extra-curricular activities in the schools. Among other things, it shows a wide range of religious programmes in the curricular as well as extra-curricular activities, and also a wide variety of different religious and clerical collaborative partners. In addition, the programmes show up differences pertaining to school types.

Keywords: all-day school; church and school; performative didactics; religion; religious education

1. Statement of the problem

In German-speaking regions, religion has been part of the school curriculum over many centuries. Up to the present, the school was, among other things, a place for (learning) religion. Due to the substantial break with Christian tradition and the resulting associated weakening of traditional places of learning such as family and parish, the school is and more

and more becomes the predominant place for religious education and socialisation. The educational-political decision to introduce all-day schools strengthens the importance of schools for young adults, and consequently also for religious learning. This system clearly reduces the periods of time that children and adolescents spend outside the school building. This has consequences for students' leisure activities and in the last instance also for Christian parishes. Youth ministry particularly experiences a reduction in participation possibilities for adolescents because of the switch from a nine-year grammar school to one that lasts eight years; this problem will presumably increase considerably with the spreading of all-day schools. When children and adolescents are hardly present during the week, this development actually also has consequences for the classical catechetical instruction on the sacraments in parishes as well as for the life of the parish as such.

At the same time, the school should – at least in its conception – be developed from a place exclusively for learning into a space for living. In order to achieve this, particularly in the present-day predominating types of open after-hours all-day schools, schools form numerous types of collaboration with partners from outside the school to take care of afternoon sessions. Many parishes and church organisations such as e.g. (youth) associations form part of these collaborative partnerships. For many years, of course, especially schools administered by churches have had religious and pastoral education given by extra-mural staff, for example days with programmes for (religious) orientation (Tage (religiöser) Orientierung) and religious retreats (religiöse Schulwochen) presented by many dioceses in schools – also in public schools. But the expansion of the all-day school system aggravates the former situation for both schools and parishes: on the part of the schools, the need increases for extra-curricular collaborative partners engaging in regular and conceptually planned involvement in the everyday life of the school; on the part of the parishes and church associations, the imperative to be involved in a school system where children and adolescents spend more and more time becomes more urgent as time goes by. Up to now, the work in curricular and extra-curricular religious education in fact has clearly been set in motion without any extensive empirical research publishing information on the extent of the changes in practice and the implications for (religious) educational processes for the system of involved schools on the one hand and religion on the other hand. What “happens” to “religion” when it goes to school? And what “happens” to the school when it gets into contact with “religion”? These two crucial questions are therefore posed with a view to schools of the future as well as to religion. These questions form the basis for the hypothesis that, with the

predominant interventional position of schools and their appropriation of religion, a not insignificant transformation takes place in religion at the same time. In this sense, school would also be a co-creator and shaping force of religion. Up to the present, “religion” was mainly experienced via Religious Education (RE) within the school programme; extra-curricular activities usually did not take place within the framework of everyday school life, but rather constituted special opportunities taking place from time to time. Exceptions in this regard are schools administered by churches which normally have a wide range of pastoral school services and involvement in place. This, however, does not apply to state schools where up to now the church has only been involved marginally in pastoral work, and where extra-curricular activities were often limited to special activities and school prayer service. According to our hypothesis, conceptually integrated, regular involvement by clerical actors in all-day schools, and consequently the presence of religion in curricular and extra-curricular activities in the school as a place of learning, would have an impact on the systems of religion and school: Firstly, such an involvement would change “religion”, i.e. the corresponding religious activities, because they have to orient themselves towards the demands of the school system. It would change religion in its institutional character, to the extent in which traditional congregational life has to manage as it were without children and adolescents and under the circumstances takes place in a changed format within the schools. In this way, something like a school parish may form as it were, which is much more of a locus for the students than the local parish. Changes are also possible, however, in the sphere of religion, e.g. in the sense of religious practices, when religion is no longer only a neutral subject that is being taught.

Secondly, the steady engagement of religious actors in schools will also change the schools. As a result, this *experienced* religion – and no longer simply a *taught* religion – will become visible in the schools and accordingly shape school life as a whole, and not only a single subject. Both authors and the subject of their research project aim to accurately investigate these processes of change and the implications for both systems. Before one can go into these questions and the hypotheses formulated here, one firstly has to establish the extent to which religious or churchly activities in general have so far played a role in all-day school life, determine the current profile of these activities, and whether and how they are conceptually integrated into the development of the schools. For that reason, the Professor for Practical Theology at the TU Dortmund, in cooperation with the Professor for Didactics of Religious Education Processes at the Catholic-Theological Faculty in Münster, undertook a quantitative

research project involving all all-day schools in North Rhine-Westphalia (NRW) presently offering compulsory and non-compulsory religious and church programmes in their all-day schedules. The goal of the following exposition is to present the results of this study.

2. Current state of the research and theoretical basis

So far, there are virtually no empirical studies dealing explicitly with religious education in all-day schools. Up to now, conceptual considerations of how one could deal with the growing importance of the school as a learning place for religious education and socialisation have dominated the field of research in the pedagogy of religion. For this purpose, conceptions and possible practical models for involvement by clerical actors in all-day schools were developed, documented and discussed.¹ Apart from the development of basic organisational, legal and pedagogic parameters (cf. Corsa 2005; Spenn 2005), discussions are held particularly in the youth associations of the church about whether and how they should proceed with their work in the schools.² In this regard, sceptical voices specifically emphasise the big difference between youth work and school. The basic principles of youth work, such as e.g. situational approach, open educational processes, voluntariness, ecumenism and hospitality, supplying staff, activities without specific aims, unpaid involvement (cf. Kienast 2005, 39ff; Corsa 2005, 146-149) do not necessarily concur with the principles of school systems. Noted was, however, that the collaboration of schools and youth work expanded the topics as well as the types of socialisation and activities in schools, e.g. regarding types of participation, autonomous or integrated forms of functioning and organisation.

The work of youth associations also changes because of the disengagement of parishes and the disappearance of homogeneous groups in specific types of schools (cf. Rommel 2007, 44-50). Discussions are therefore held on how to introduce a Christian profile in public schools as an open activity for all students. Similar considerations are discussed with regard to catechetical programmes. The debate deals e.g. with the question whether preparation for the first communion and confirmation classes can be integrated into all-day schools, and whether one should be apprehensive about problematic transformations regarding the content because of disengaging from parishes (cf. Kiefer 2004; Schmücker 2007).

Apart from a critical evaluation, however, the expansion of extra-curricular religious educational programmes in all-day schools is also regarded as a great opportunity. On the one hand there is hope that interested new students and members can be reached, particularly

from environments which are traditionally not reached by church programmes (cf. BDKJ LV-Oldenburg 2003, 11). On the other hand, the hope is that students will be exposed to authentic religious practices, or that religious spheres of experience will open up, which have to be painstakingly created within the framework of educational work through the present debates on Performative RE (Klie/Leonhard 2003; idem 2008; Mendl 2008; Englert 2008). If religious educational programmes and concrete religious practices had a fixed place within the design of the all-day school programme, especially in the extra-curricular activities, that which could formerly be experienced in the parish could at present become visible and experienced in the school classes, imparted and produced (for the purposes of testing) (cf. Doemngen 2005, 121).

So far, all these considerations and discussions lack a comprehensive empirical basis. The available, mostly extensive (longitudinal) studies on all-day schools do not give much or any attention to religious or pastoral programmes and teachers. From the data, one can primarily obtain statements on the structural importance of church staff or philanthropic volunteers. Thus a study on the collaboration of non-compulsory children's and adolescents' projects with schools in NRW shows that of the 21,5% of collaborative projects with institutions administered by the church, 3,5% are carried out through church youth associations (cf. Deinet 2010, 19). According to the authors, these numbers only represent institutions which are open more than 11 hours per week. The "Bildungsbericht Ganztagschule NRW 2011" (cf. Institut für soziale Arbeit e.V., 2011, 15). (=lists parishes as collaborative partners in 14,3% (primary phase, Classes 1-4) and 13,6% (secondary phase, Classes 5-10) of all-day schools Also in the broadly conceived "Studie zur Entwicklung von Ganztagschulen") (StEG) (Holtappels, H. G. et.al. JAHR), educational work by religious associations and the church is mentioned only superficially. Their results about leisure activities of all-day students are revealing. Contrary to the widespread belief (in the pedagogy of religion) that adolescents participate less in church programmes because of their full weekday, the StEG shows more or less equal participation for students from all-day schools and schools with normal hours. Whereas the DJI Youth Survey of 2003 shows participation in church programmes of 22,9% of all youth for years 7 to 9, the StEG shows a calculated rate of 21,7%; StEG, however, does not use a sample representative of the entire population, (aggrandised lower secondary education (5 to 6 years), middle secondary education (6 years), and comprehensive schools (5 to 9 years); cf. Züchner 2008, 342 f). Also when one takes a look at the development of church activities from 2005-2009, the compared groups exhibit an

almost identical trend (all-day participants: 2005: 19,1%; 2007: 27,7%; 2009: 17,6%; normal school day participants: 2005: 20,8%; 2007: 28,1%; 2009: 20,0%). The authors explain the increase in the compared groups during 2007 as having to do with the preparation for confirmation (cf. Züchner/Arnoldt 2011, 275). By contrast, the parents appraise their children's participation in extra-curricular activities differently. According to StEG's surveys among parents, they increasingly withdrew their children from extra-curricular sport, cultural and church activities as a result of all-day schooling. Youth groups, not specifically mentioned here as youth ministry, therefore lost 17,3% of their children and adolescents in total (Zürcher 2008, 345). In contrast to this, however, one has to acknowledge that there are roundabout 31% "newly active" students (in relation to all extra-curricular activities) who did not participate in the particular activities before entering all-day schools and who mainly come from less educated social classes (cf. Zürcher 2008, 348f). It remains unclear, however, what the impact of all-day schooling is on clubs and associations which do not collaborate with all-day schools (cf. Zürcher/Arnoldt 2011, 290). These new activities are actually mainly carried out within the schools. Consequently, "apart from sport, the road does actually not lead from all-day programmes to leisure activities outside the school. Therefore, all-day schools also do not open up access *outside of schools* to leisure-time interests specific to a particular social class." (Zürcher/Arnoldt 2011, 289) This result is illuminating for religious and church educational programmes, because they often hope to gain access via the school to environments which are otherwise far removed from church life.

From the point of view of the pedagogy of religion, the figures prompt a more in-depth empirical investigation into all-day schools. Because they indicate that the implications for all-day schooling on religious youth work and religious education discussed so far in the pedagogy of religion have not yet been confirmed. By and large, however, the available figures are not sufficient to enable the pedagogy of religion to reflect more intensively on all-day schools. The current study develops this further.

3. Religion in all-day schools – an empirical study

3.1 Research design

In order to investigate the transformation processes of the mutual effects that school and religion have on each other, knowledge about already existing programmes by religious actors in the field of schooling is absolutely essential. Therefore, this study is based on the following research question: "Which programmes and structures for religious education and

religion-related activities are already in place in all-day schools in NRW?" The study aims to for the first time give a more comprehensive overview of these programmes and structures. Because, apart from the scanty data sketched here, it is almost unknown which religious and church programmes are offered as such in the schools which are already designated as all-day schools; who is responsible for offering these programmes; how tightly these programmes are conceptually and structurally integrated into the all-day school schedule; and which focus areas within the pedagogy of religion are highlighted.

To this end, a quantitative empirical study was performed in the spring of 2012 at all the lower secondary, middle secondary and comprehensive schools as well as grammar schools in NRW which were approved as all-day schools with full-day operation by the NRW Education Department. The questionnaire developed for this purpose contained three key topics, apart from general items about the school and RE. The questionnaire was conceptualised in accordance with the three basic practices of the church, namely, witnessing, worship and service, as they are also embedded in the conception of pastoral work in schools. In addition, the categories developed for the questionnaire bear on these three basic practices and they reflect the above-mentioned focus areas of the questionnaire and the items contained in them. These basic practices after all permeate the different learning environments and programmes in the schools.

This conception also divides the questionnaire into three parts: Firstly, it was determined which religion-related programmes existed in RE, and secondly which extra-curricular religion-related programmes were offered at the particular schools. The data for these parts of the questionnaire were collected according to fully standardised methods. Thirdly, additional open responses made it possible to report strengths, opportunities and weaknesses as well as difficulties related to religion-related programmes in the school context.

Altogether, 843 online questionnaires were sent out, and in the process 27 additional questionnaires could not be delivered to schools for various reasons (school was still being built (e.g. secondary schools), school is merging with another or is being closed down, wrong address). At each school, a Catholic or Evangelical religion teacher had to describe the situation regarding programmes offered at the particular school. The response rate amounted to 16,25% (137 questionnaires) and it is spread relatively equally over lower secondary schools (23,4%), middle secondary schools (21,2%) comprehensive schools (27%) and grammar schools (27%), even though definitely more lower secondary and comprehensive

schools were targeted than middle secondary and grammar schools, since the former schools are more often all-day schools. 83,9% of the schools function as compulsory and 13,9% as non-compulsory all-day schools (2,2% did not give information).

Exactly 46,7% of the questionnaires was filled out by Evangelical and 46,7% by Catholic religion teachers respectively, and 6,6% of the questionnaires did not give information in this regard.

Because this study aims to record all the activities resorting under the field of religion, both the curricular and extra-curricular religion-related programmes offered in schools were investigated. If one regards the school as a place of living and learning, it is important to look at both these types together. This is all the more valid in order to verify the hypothesis that all-day schools aggravate the drifting apart of school and parish. Then religious education in all-day schools is challenged, at least from the side of the church, to integrate even more tightly than before programmes and forms of religion-related learning which were traditionally housed in extra-curricular places of learning and believing such as the parish, associations or culture. This will especially include programmes of a liturgical-spiritual, catechetical, diaconal, social and cultural nature which are oriented towards experience. As explained above (cf. 2), the hope is that all-day schools have open spaces and capacity for this – and consequently also opportunities for learning in RE. The study therefore particularly enquires after programmes thus oriented in the curricular and extra-curricular setup to, for the first time, collect data about the status quo in all-day schools.

3.2. Results of the empirical study

In the following sections, the results will be presented in two steps. Firstly, we shall look at the religion-related programmes within RE, with their accompanying strengths and weaknesses. In a second step, the extra-curricular programmes and their associated opportunities and difficulties are presented.

3.2.1. Religion-related programmes within RE

In the responses by the teachers, it becomes apparent that in all-day schools, RE is often more than “talking about religion”. The quantitative results correspond with this: Across all types of schools, programmes of a liturgical-meditative nature are integrated into the RE programme. The figures for liturgical-spiritual programmes in RE show some differentiation. Altogether 13,1% of all schools do not offer such programmes in RE, 10,2% offer Eucharistic

celebrations, 32,4% offer Liturgy of the Word (Catholic) and 36,5% worship services (Evangelical). Prayers are said in 29,2%, meditative activities offered in 51,8%, silent prayer in 54%, and observance of the celebrations in the liturgical year in 29,9% of RE programmes. It is noticeable that middle secondary schools (“Realschule”) frequently offer weaker programmes: a trend which permeates almost throughout the entire investigation (cf. Figure 1). Apart from that, it is surprising that no other school-specific trends can be detected. Still prayer and meditation which are offered in more than half of the schools within RE are admittedly the most widespread activities, but also traditional liturgical forms such as services and Liturgy of the Word are clearly offered in more than one third of the schools within the coursework.

INSERT FIGURE 1 ABOUT HERE

FIGURE 1: Liturgical-meditative programmes in RE

Apart from these liturgical-meditative programmes within the framework of RE, encounters with authentic religious places and persons play an important role. For many schools, visits to churches (82,5%), mosques (67,9%), synagogues (59,9%) and temples (13,1%) are a priority as part of RE. As for encounters with religious persons, priests, pastors and people belonging to a religious order (59,1%) are at the top of the list, above socially engaged people (47,4%), lay persons involved in preaching (12,4%) and idols/role models (10,9%). It is, however, also striking that in 12,4% of the cases, visits to religious places and persons do not play a role (25,5%) in RE. In this regard, the differentiation according to school type is informative (cf. Figure 2). On the one hand, the results for the middle secondary school are once again surprising in this matter, because they clearly are lower than other school types. On the other hand, almost all students in lower secondary schools (“Hauptschule”) visit church buildings (93,8%) within the framework of RE, but visits to mosques (56,3%) and synagogues (34,4%) are much lower in comparison to grammar schools (“Gymnasium”) and comprehensive schools (“Gesamtschule”). This result is surprising considering the fact that lower secondary schools normally consist of a more multi-religious body of students, and contact with a mosque and possibly an Islamic congregation would be a proposition.

Insert FIGURE 2 about here: Visits to religious places in RE

Differences also manifest according to school types regarding encounters with authentic persons (cf. Figure 3). All the school types most frequently invited distinguished people within religious circles, such as priests, pastors and people belonging to religious orders.

Insert FIGURE 3 about here: People invited to RE

The figures show that grammar schools most often plan and implement encounters with religious persons as part of the instructional programme; this is followed with a definite distance by invitations to socially engaged people and lay persons involved in preaching as well as idols/role models. In our study, we make a distinction between religious officials who are simultaneously appointed in a full-time capacity (pastors, priest, people belonging to religious orders) and lay persons. The latter category can once again be divided into two groups, namely, those involved in missionary work, and those who are socially engaged. The former are more involved in the area of preaching (lectors, ministers of Eucharist, members of the parish council, presbyters), and the latter are more oriented towards diaconate (deaconship, relief services, and other projects). It is noticeable that in the lower secondary schools, considerably less encounters take place with lay persons involved in preaching, whereas idols and role models are invited on a more than average scale. Here, the figures for middle secondary schools are also noteworthy because of the comparatively big difference with other school types. The question whether RE is primarily “talking about religion”, as is being discussed in the debates on Performative Didactics of Religion (cf. Klie/Leonhard 2003; idem 2008; Mendl 2008; Englert 2008), should be scrutinised more deeply on the basis of these figures.

A conspicuous result of this study is that, in comparison with liturgically oriented programmes, the programmes with more emphasis on diaconate are less well developed. Many schools (42,3%) do not offer any projects in which students can become socially engaged or come into contact with social engagement. If they do, they often mention special projects without the possibility of quantifying their duration and frequency more closely (cf. Figure 4). All in all, it is noteworthy that practical social internships or compassion projects, which are strongly developed in research of the pedagogy of religion (cf. Kuld et al. 2004; idem 2000; idem/Metz/Weisbrod 2000), are practised mainly in grammar schools (35,1%) and hardly in the other school types (comprehensive schools 5,6%; lower secondary schools

6,3%; and middle secondary schools 14,8%). Continuous project work is also the highest in grammar schools, with 21,6%.

Insert FIGURE 4 about here: Socially engaged programmes in RE

Opportunities and statements of the problems experienced in religion-related programmes within RE could be formulated specifically in the open section of the questionnaire; 60% of the teachers made use of this. In the process, the positive effects of the programmes were emphasised more strongly than the difficulties. School-specific details could hardly be perceived in the entries. Three positive implications were specifically mentioned: The first relates to the possibility of bringing students into contact with concrete religion for the first time and opening up spiritual and religious experiences. “Theory links with practice” by means of religion-related programmes in RE. The “students get first-hand experience of faith”. According to the teachers, learning with all the senses as well as authentic encounters with religion stimulate “the formation of personality”, offer “possibilities for identification” and “possibilities for orientating one’s life”. Students can accordingly develop “sensitivity for liturgical elements” and discover “rituals giving meaning to the structure of life”. A second implication falls within the field of ethical education, the building of values and the advancement of social engagement – something often neglected in the parental home. Apart from the ethical and spiritual-liturgical dimension, a third sphere of action lies in the observance of religion as cultural capital. The programmes can enhance “the awareness of the cultural importance of religion”. Visits to religious places of culture can motivate students to deal with religious issues.

The responses contained markedly less mention of weaknesses and problems of these types of teaching and instruction programmes. Mainly mentioned were organisational difficulties, especially the additional amount of time that the involvement of outside people took, deviations from the school timetable, and falling away of classes. Concerns about the content were, however, also mentioned. The collaborative partners’ lack of competence was predominant, e.g. absence of pedagogical skills, personal incredibility, as well as lack of experience and competence on the part of the students. The fact that such sessions only took place in exceptional circumstances was criticised, because they could acquire the character of “events” when they were not supported by the social context. Sustainability and the effect of learning were often also not clear.

The quantitative as well as the qualitative results make it clear that RE can unequivocally be understood here as “more” than only “talking about religion”. This trend also becomes visible particularly in the self-conception of the teachers for whom RE as a comprehensive phenomenon far exceeds “talking about”. Looking at the figures once again, it looks as though it is an understanding which can be discerned across all school types – possibly with the exception of middle secondary schools. The frequent statements that for students this is a first encounter make it obvious that the role of RE is accepted as a primary instance of religious socialisation – definitely positive throughout.

3.2.2. Extra-curricular religion-related programmes

Similar to RE, extra-curricular activities also offer a wide variety of liturgical-spiritual programmes (cf. Figure 5). They do, however, exhibit interesting differences from programmes within RE.

Insert FIGURE 5 about here: Extra-curricular liturgical-meditative programmes outside of RE – total figures

Altogether, it is clear that there are more schools without any liturgical-spiritual programmes outside of RE (29,2%) than schools without such programmes within RE (13,1%). If one compares the total figures, it shows that liturgical types of activities take place more frequently outside of formal teaching, and activities related to individual spirituality take place more frequently within RE. Looking at the individual school types, it is necessary to differentiate (cf. Figure 6). While this trend for grammar schools applies throughout, it shows that to some extent considerably less extra-curricular liturgical programmes are offered in middle secondary, comprehensive and lower secondary schools, whereas the figures for liturgical-spiritual programmes within RE are comparable to those of grammar schools. One example: In lower secondary schools, worship services (Ev.) are held within RE in 46,9% of the schools, celebrations of Eucharist in 9,4%, Liturgy of the Word (Cath.) in 43,8%; on the level of the school as such (i.e. extra-curricular), however, only in 43,8%, 6,8% and 40,6% respectively. This means that in lower secondary schools, essentially more liturgical celebrations take place within RE which in grammar schools form part of school worship services outside of RE, i.e. for the entire school community. In this way, e.g. celebrating the

Eucharist there in an extra-curricular context holds more importance (27,9%; within RE 13,5%).

Insert FIGURE 6 about here: Extra-curricular liturgical-meditative programmes outside of RE – comparison of school phases

If one can proceed from the assumption that, depending on the region, at least lower secondary schools have a considerably more diverse multi-religious body of students than e.g. grammar schools, the hypothesis emerges that programmes which are so specific to a religious tradition that they cannot be accommodated in general religiosity any longer are shifted out of the general school system and integrated into the confessional RE for specific groups of learners.

This is also reflected in the organisational format of extra-curricular programmes of a liturgical-spiritual nature. Whereas 59,5% of the grammar schools offer corresponding programmes for and in the school community, such programmes exist in only 27,8% of comprehensive schools, 37,5% of lower secondary schools and 37% of middle secondary schools. Conversely, grammar schools have considerably less programmes in the curriculum, in classes or groups (32,5%; lower secondary schools 37,5%; comprehensive schools 47,2%; middle secondary schools 44,4%).

In the conceptual deliberations within the pedagogy of religion, discussions are also held about which catechetical or theological programmes are meaningful in view of the pedagogy of religion (cf. Chapter 2). Here also, the survey gives insight into the present practice (cf. Figure 7). According to the survey, 36,5% of the schools offer no such programmes. Only 10,2% of schools (lower secondary schools 12,5%; comprehensive schools 8,3%; middle secondary schools 7,4%; grammar schools 13,5%) offer religious discussion groups or Bible circles.

Insert FIGURE 7 about here: Theological or catechetical programmes in extra-curricular contexts

In the pedagogy of religion, the question about the extent to which preparation for confirmation should be carried out in schools is controversial (cf. Chapter 2). Catholic

parishes seem to be more cautious in this regard (18,2%) than Evangelical ones (38%). But also here, the percentages differ considerably according to school phases. Although lower secondary schools frequently show high percentages in other items, suggesting well-developed programmes, they offer fewer programmes in catechetical instruction on the sacraments (9,4%) than comprehensive schools (22,2%) and grammar schools (27%). Middle secondary schools once again show a low percentage (7,4%). For confirmation lessons, the percentages are more balanced and higher (lower secondary schools 37,5%; middle secondary schools 25,9%; comprehensive schools 41,7%; grammar schools 37,8%), even though middle secondary schools stand out here. It becomes clear here that reservations on the part of Evangelical church members regarding “experienced religion” are evidently less pronounced than in Catholic circles.

Looking at the figures for churchly social engagement in the extra-curricular field, it shows that, where programmes exist, the focus of clerical presenters is explicitly pastoral. This results in 24,1% of the programmes resorting under pastoral guidance and counselling. Programmes in the field of intercultural (8,8%) and social learning (18,2%) as well as holiday programmes (20,4%) can be more readily allocated to the diaconal field. All in all, it is conspicuous that the area of gender-specific programmes as such is actually less developed. Here, the lower secondary schools showed the most involvement with 6,3% in contrast to grammar schools with 2,7%, but in total one can conclude that sensitivity towards the topic of gender is not well developed.

The conceptual deliberations within the pedagogy of religion (cf. Chapter 2) about all-day schools are often looked at from the perspective of collaboration between extra-curricular (church) associations and schools. Nevertheless, the data about studies on all-day schools available up to the present do not give a precise overview of who actually offer which programmes in the particular types of schools. The current study could determine this in a more differentiated way. 26,3% of the schools mention diocese/regional church (Landeskirche), 65% local parishes, 30,7% church associations, 33,6% individual persons and 29,9% social associations as collaborators. A breakdown according to school type exhibits a disparate picture (cf. Figure 8).

Insert FIGURE 8 about here: Collaborators for extra-curricular religion-related programmes

Altogether, it shows that local collaboration between parish or the presumably resident associations and schools is the most predominant form of cooperation. In addition, the strong link of lower secondary schools to parishes (81,3%) is surprising and can perhaps be explained by the tradition of local adjacency – comparable to primary schools. The figures indicate that a variety and wide range of collaborative projects are already put into place in the field of extra-curricular activities. This is also reflected when looking at collaborators (cf. Figure 9).

Insert FIGURE 9 about here: Collaborators in extra-curricular programmes

Many of the presenters of extra-curricular religious programmes are in fact teachers (53,5%) (in lower secondary schools only 25%). But also 41,6% lay pastors/parish workers, 53,3% priests/pastors, 21,9% members of non-Christian religious communities, 27,7% volunteers (youth associations), 31,4% volunteers (parishes) as well as 15,3% permanent deacons are working in the extra-curricular programmes. Here as well, the strong link of lower secondary schools to parishes shows, because more programmes than average are in the hands of lay pastors/parish workers, with 62,5% (middle secondary schools 29,6%; comprehensive schools 33,3%; grammar schools 37%). In contrast to this, the collaboration between lower secondary schools and volunteers (youth associations and congregational) is slightly lower (25% respectively) than in the other school types (middle secondary schools 18,5% and 25,9%; comprehensive schools 36,1% respectively; grammar schools 29,7% and 35,1% respectively).

In the open responses about opportunities and problems of extra-curricular programmes, positive answers predominate, albeit to a lesser extent. Differences between types of schools can also not be found. On the one hand, positive emphasis was given on the fact that extra-curricular programmes present opportunities to (occasionally) get into contact with the church and parish, particularly when clerical collaborators are involved fulltime. In this way, students get to know religious ways of life, religious celebrations and rituals as well as the diaconal dimension of the church and get the opportunity to speak about their faith. On the other hand, teachers appreciate the lack of an assessment structure and the tuition-free environment of these types of programmes. All in all, especially life orientation and

compensation for the lack of religious experiences are emphasised as strong points of extra-curricular religion-related programmes. “They give students additional support and orientation, make their leisure time more meaningful, and enhance the religious socialisation missing from the parental home.”

The limitations of such programmes are, however, also specified clearly. “It seldom works to pick up adolescents where they are and motivate them. Programmes are only accepted occasionally and for a short period of time, and do not link to the parish on a long-term basis.” This lack of continuity can be ascribed to unfavourable circumstances: changing collaborators in extra-curricular activities, missing or overburdened clerical contact persons, emerging pastoral areas and far-away venues because of the merging of parishes, lack of willingness to collaborate from the part of the church, lack of catechetical programmes in preparation for confirmation. It was also mentioned that clerical staff lack pedagogical skills: “Clerical staff often do not address adolescents in the right way and do not get involved enough with their ways of doing.” In addition, “reintegrating” the experiences gained in extra-curricular programmes into RE, as well as motivating students to participate in the particular programmes, were described as difficult.

4. Conclusion

The study verifies the broadly arranged religious programmes in the curricular and extra-curricular setup of all-day schools which are also offered by clerical or religious collaborators. Whereas the “Bildungsbericht Ganztagschule NRW 2011” (= “Education Memorandum NRW 2011”) proceeds from the assumption that 14,3% (primary phase) and 13,6% (secondary phase I) of all-day schools have collaboration with parishes, the current study asserts that there is a considerably higher percentage of collaborative activities (cf. Institut für Soziale Arbeit e.V., 2011,15). One can also even suspect that more of the schools which were working together with clerical presenters responded. This can, on the one hand, be attributed to the fact that the current data not only took into account parishes but also enquired in a more comprehensive way about religion-oriented or worshipful collaborative partners. Similar programmes are also offered by church associations, individuals or non-Christian religious communities. On the other hand, this study also enquired about occasional activities, such as e.g. preparation for confirmation not included in the Education Memorandum, which only concentrates on continuous collaboration.

Whereas the integration of catechetical instruction on the sacraments or confirmation lessons within the framework of the school is discussed in the pedagogy of religion (cf. Chapter 2), many forms of collaboration already exist particularly in the area of confirmation lessons (38%; catechetical instruction on the sacraments 18,2%). To what extent such catechetical instruction is meaningful and potentially successful in schools in accordance with the pedagogy of religion, cannot be clarified by means of a survey. Some of the open comments show that especially the time limitations of catechetical programmes in schools are perceived as a problem. This causes “lack of continuity to follow through that which was begun in catechetical instruction”. Frequently, it simply stays with occasional contact to parishes, which is seldom made permanent. Accordingly, it hardly happens that students afterwards attach themselves permanently to a parish. This trend corresponds to the above-mentioned investigation of StEG which concludes that associations and organisations hardly got new members in extra-curricular activities. The first and foremost aim of religious education based at schools is, however, not to recruit new members for the Christian parish or incorporate existing ones more closer, and the quality and success of educational processes in the pedagogy of religion should not be measured against the number of newly recruited active members of parishes; nevertheless is it desirable for the pedagogy of religion to analyse the already existing demonstrable numerous instances of catechetical instruction in schools more intensely.

A similar situation can be perceived in the collaboration between schools and church youth associations which are involved in just 28% of extra-curricular programmes. Here also, the study testifies of already existing active programmes in all-day schools. Discussions from within the associations mentioned, amongst other things, reservations about collaborations because school systems differ in their pedagogics from independent youth organisations based on volunteer work (cf. Chapter 2). In numerous comments, teaching staff explicitly express their appreciation of pedagogical approaches and structures which differ from traditional teaching. Volunteer work was highlighted, as were spaces devoid of marks, possibilities for creative design, opportunities for social learning, and many more. On these issues, the ways in which youth associations function seem to resemble the expectations of the teachers. The available results do not suggest insurmountable differences between formal and informal learning processes. As in the case of youth associations themselves, however, they also emphasise the difficulties which can arise when collaborating with volunteers, especially young ones. “The load becomes heavier for the schools as well as for volunteers,

which means less time is available. Many students are unreliable, which means one cannot depend on their support.” These isolated comments can, however, not replace the necessity for an in-depth investigation into the work of church youth organisations in schools. As opposed to youth work and catechetical instruction, spiritual and liturgical programmes are offered by teachers as well as extra-curricular partners within and outside of school classes. In view of the breaking down of religious tradition, it is noteworthy that only 13,1% of RE does not contain any liturgical or spiritual components. 29,2% of all the schools maintain that they do not have such programmes in their extra-curricular activities.

Although religious processes of pluralisation within schools have led to an always larger multi-religious body of students, this is up to now only tentatively reflected in the conception of religious educational processes in schools. As pointed out by the current investigation, this subsequently also shows that so far there are only a few programmes offered by other religious actors apart from Christian churches. Consequently, it seems too early to make a grounded evaluation at the moment; but this situation may probably change considerably on the medium run because of a stronger introduction of confession-oriented Islamic Religious Education. Our study, however, points out that the more multi-religious school types such as lower secondary, comprehensive and middle secondary schools offer their liturgical-spiritual programmes more in classes or small groups. They tend to have less extra-curricular liturgical programmes for the school as such there. This can also be seen in the fact that fewer public spaces in the school, such the school hall, are used. Interreligious liturgical activities are actually less common. There are hardly any multi-religious prayer rooms. By the same token, interreligious celebrations (lower secondary schools 15,6%; middle secondary schools 7,5%; comprehensive schools 27,8%; grammar schools 16,2%) and celebrations modelling the concept of hospitality (lower secondary schools 9,4%; middle secondary schools 0%; comprehensive schools 11,1%; grammar schools 8,1%) are as a rule seldom offered.

The open comments particularly show that teachers highly appreciate these programmes and the multiplicity of other religion-related activities within or outside of RE because they consider them as important formation and learning opportunities, as was emphasised particularly in the debates concerning performative religious learning. Here also, however, problems show up regarding stabilisation as well as with resources of time and staff. “One needs a lot of energy and patience, and it takes a lot of work and involvement and as many as possible participants in the practical work the whole time for this work to be permanent and sustainable.”

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¹ cf. e.g. Arbeitsgemeinschaft der Evangelischen Jugend 2004; Pädagogisch-theologisches Zentrum der Ev. Landeskirche in Württemberg 2004; Erzdiözese München und Freising 2010; Erzdiözese Freiburg 2006.

² cf. BDKJ-Diözesanverband Münster/Abteilung Jugendseelsorge 2002.